

THE ABDICATION OF LOUIS PHILIPPE.
BY THOMAS CARLYLE.

The following article on Louis Philippe appeared in the London Examiner of the 4th of March, as a leader; it is not there attributed to Carlyle, but no one who is familiar with his style and habit of thought will doubt that it is from his pen.

It is not a light joy, such as can express itself in vain talk, in bluster, mockery, and "tremendous cheers;" it is a stern, almost sacred joy, that the late news from Paris excites in earnest men. For a long, melancholy series of years past, there has been no event at all to excite in earnest men much other than weariness and disgust. To France alone of all had we been looking, of late, for tidings that would elevate and cheer us. Nor is the present terrible occurrence properly great or joyful, as we say; it is very sad rather; sad as death, and human misery and sin; yet with a radiance in it like that of stars; sternly beautiful; symbolic of immortality and eternity.

Sophist Guizot, sham-king Louis Philippe, and the host of quacks, of obscene spectral nightmares, under which France lay writhing, are fled. Burst are the stony jaws of that enchanted, accursed, living tomb; rent suddenly are the leaden wrappings and coverings from the amid the noisome calm and darkness of the grave, bursts forth, thunder-clad, a soul that is not dead, that cannot die! Courage; the righteous gods do still rule this earth. A divine Nemesis, hidden from the base and foolish, known always to the wise and noble, tracks unerringly the footsteps of the evil doer; who is nature's enemy, and the enemy of her eternal laws, whom she cannot pardon. Him no force of policy, or most dexterous contrivance and vulpine energy and faculty, will save; into his own pit he at last does assuredly fall—sometimes, as now, in the sight and to the wonder of all men.

Alas! that any king, or man, should need to have this oldest truth, older than the world itself, made new to him again, and asserted to be no fable or hearsay, but a very truth and fact, in this frightful manner! To the French nation and their kings it has been very impressively taught, under many forms, by most expensive courses of experiment, for sixty years back; and they, it appears, and we, still require new lessons upon it.

Very sad on all sides! Here is a man of much talent, of manifold experience in all the ways of life, accepting the supreme post among his fellow men, and deliberately with steadfast high task there, not in the name of God, as we may say, but of the enemy of God! On the vulpine capabilities alone had Louis Philippe any reliance; not by appealing, with courageous energy and patience, to whatever was good and genuine and worthy around him, (which existed, too, though widely scattered, and in modest seclusion, rather than flagrant on the house-tops,) but by heroic appeal to this, but by every appeal to what was bad and false and sordid, and to that only has endeavored to reign. What noble man called forth into beneficent activity by him, can Louis Philippe look back upon? None. His management has been a cunningly devised system of iniquity, in all its basest shapes. Bribery has flourished; scandalous corruption, till the air was thick with it, and hearts of men sick. Petty intrigues, parliamentary tongue fences, mean jobbers, intrigues; every servile baseness of human greed and low mindedness has this "source of honor" patronized. For the poor French people, who by their blood and agony bore him to that high place, what did he accomplish? Penal repression into silence; that, and to literally nothing more. To arm the sordid cupidities of one class against the bitter reasonable necessities of the other, and to leave it, he saw no other method. His position was indeed difficult; but he should have called for help from above, not from below.

Alas! in his wide roamings through the world—and few have had a wider ramble than this man—he had failed to discover the secret of the world after all. In this universe is indeed a huge swindler! In that case supreme swindler will man sovereign ruler: in that case, but not in this. Poor Louis Philippe; his Spanish intrigues had just prospered with him, to the disgust of all honorable hearts; in his Spanish marriages he felt that he had at length achieved the topstone which consolidated all, and made the Louis Philippe system (cemented by such bribery mortar, bound by such diplomatic schemes) a miracle of architecture, when the solid earth, (impatient of such edifices,) gave way, and the Eumenides rose, and all was blazing in ruin and delirium; and Louis Philippe "dove off in a brougham," or *coucou* street cab, "through the barrier of Passy," towards night and an avenging doom. Egalite Fils, after a long, painful life voyage, has ended no better than Egalite Pere did. It is a tragedy equal to that of the sons of Atreus.

Louis Philippe could pity as well as blame, were not all one's pity concentrated on the millions who have suffered by his sins. On the French people's side, too, is it not tragic? These wild men in blouses, with their faces and their hearts all blazing in celestial and infernal lightning, with their barricades up, and their fangs in their hands—they are now the grandsons of the Bastilles of '89 and the Septemberers of '92; the fathers fought in 1830, they in 1848 are still fighting. To the third generation it has been bequeathed by the second and the first; by the third generation the immense problem, still to solve, is not deserted, is duly taken up. They also protest with their heart's blood against a universe of lies; and say audibly, as with the voice of whirlwinds, "In the name of all the gods we will not have it so! We will die rather, we and our sons and grandsons, as our fathers and grandfathers have done. Take thought of it, therefore, what our first transcendent French Revolution did mean; for your own sake and for ours, take thought and discover it, and accomplish it, for accomplished it shall and must be, and peace or rest is not in the world till then."

"The throne was carried out by armed men in blouses; was dragged along the streets, and at last smashed into small pieces," say the journals. Into small pieces; let it be elaborately broken, pains be taken that of it there remain nothing—"Beware thou wretched upstart phantasm; descend thou to the abysses, to the cess-pools, spurned of all men, thou art not the monarch required to heal us of our unbearable miseries; not thou, it must be something other than thou? So ends the throne of the Barriade!" and so it well deserved to end. Thrones founded on iniquity, on hypocrisy, and the appeal to human baseness cannot end otherwise.

When Napoleon, the armed soldier of democracy, as he has been called, who at one time had discerned what lies were unbelievable, that nations and persons ought to strip them-

selves of lies, that it was better even to go bare, than "clothed with curses" by way of garment; when Napoleon, drunk with more victory than he could carry, was about deserting this free faith, and attaching himself to Popes and Kaisers, and other entities of the chimerical kind; and in particular had made an immense explosion of magnificence at Notre Dame, to celebrate his Concordat (the cow-pox of religion, *la vaccine de la religion*, as he himself privately named it,) he said to Augereau, the fencing master, who had become Field Marshal, "Is it not magnificent?" "Yes, very much so," answered Augereau, "to complete it, there wanted only some shadows of the half million of men who have been shot dead to put an end to all that."

"All fictions are now ended," says M. Lamar-tine, at the Hotel de Ville. May the gods grant it. Something other and better, for the French and for us, might then try, were it but afar off, to begin!

For the Herald and Journal.

A DREAM.

I had been reading Dr. Baird's remarks upon the adaptation of Episcopal Methodism, to extend the triumphs of the cross over the wide world, and especially among the poor. As I read on, the question arose in my mind, Why does a system so perfect and efficient, so harmonious in all its action, carry along with it such a burden of what is falsely called "incidental evil?"

While reflecting on this question, the worthy Doctor and his book were alike forgotten, the cares of life vanished, and I was in imagination attending Conference.

The business of the session was closed, the venerable Bishop had read our appointments, and we were shaking the parting hand, when a preacher put into my hand a little book. He had spent the preceding year on the circuit to which I was now appointed. It contained a general description of my field of labor, places for preaching, the order of Sabbath and Lecture appointments, with remarks on the different congregations, drawn from acquaintance and observation. I found the "Membership" arranged in their several classes under their respective Leaders, time and places of meeting, with remarks on their general prosperity, &c.

With this pocket companion, I started for the land of strangers. I knew where to go, and to whom. I called for the records of the church. I found them in order. There were none in full membership marked "dropped," none "with-drawn under censure," none left standing in full who had years before joined the church triumphant. I found my predecessor had not reported to Conference a score or two of "hangers on," Baptists, Christ-ians, and others who had joined the classes merely to enjoy church privileges.

I spent my first Sabbath with them; I heard no talking in the congregation after I entered the house. Worship commenced; they fell upon their knees in prayer, and rose in tears. The next morning I was notified that the Board would meet to make provision for my wants.

A house was provided, and the rent estimated honestly; not on the principle that the higher the rent, the more the preacher receives! Those who went after my goods made no remarks on the quantity; that a preacher ought not to have much of any thing, &c., but they even wished that I had more! When we got to our new home, things were ready for us. No three year's dirt to clear away, no doors to hang, no walls to paper, no stoves to buy, no whitewashing to do, no glass to set—all was done. Neighbors were kind and attentive, and in two days I was at work on my circuit.

As I went from house to house, all was peace and love. All spoke kindly and affectionately of their former preacher. I learned that he was mild, but decided. No hushing up of difficulties; no shirking of responsibility; no coaxing members to wait a few days, and finally forcing the burden on his successor. Every difficulty was promptly met, and every duty fearlessly discharged.

I heard no fault found with their former preacher; hence I concluded that when I should leave them, if they could say no good, they would at least say no ill. The stewards did their duty promptly, without any grumbling remarks about "high Quarterage." I was not once requested to credit the circuit with presents received when away from it, marriage fees, &c. Our Quarterly Meeting drew near. No complaints about the "fifth coach-wheel," but the feeling was, that a Quarterly Meeting would not amount to much without a Presiding Elder; and they promptly met his claim. Prosperity attended us; relieved from temporal care, I could devote all my time to the interests of the circuit. Revival commenced, backsliders came home, and our numbers were doubled. I was congratulating my family, that after years of toil and sacrifice we had found one green, pleasant spot in this world of care and disappointment; that the reproach cast on Methodism belonged to unfaithful preachers and members, and was not a necessary result of the system.

At this moment my morning vapors were dispelled by the voice of my wife, who anxiously inquired "what she should get for breakfast," as there was no provision in the house! Behold it was a dream.

From the Christian Messenger.

PERCIS G. WILLIAMS.

The subject of this brief notice, the daughter of Nathaniel and Percis Patridge, of Lyman, N. H., deceased April 1st, aged 38 years. When 18 years of age, she sought and found an interest in Christ. At that time, she was teaching school in a neighborhood near which a Mr. Bliss came to preach. She felt strongly impelled to attend. And although there was no revival then in progress, and but few at the meeting, yet she was so powerfully awakened under the sermon, that she thought that might be the last call, if she did not give heed to the Spirit's voice. She did so. And leaving her gay companions, and her brothers and sisters, none of whom were then pious, she sought her Savior. The next morning she returned to her school with a new heart. Such was her decision, that she immediately communicated her purpose to her pupils, and opened the school with prayer—a practice which she continued in all the schools she taught during the seven succeeding years. In the families with which she was connected, during this time, as well as in school, she was active in promoting domestic piety and in persuading sinners to Christ. She frequently opened and conducted Sabbath schools in the districts where she was teaching, for the benefit of the youth of her charge.

She became the partner of my joys and sorrows in 1834. And it is due her, as well as to

my own feelings, to say, that she has always endeavored to be at her post as a Christian; shunning no responsibility, avoiding no task. Nothing afforded her greater pleasure than to be engaged in various schemes of benevolence, visiting and comforting the sick and afflicted, feeding the poor and clothing the naked. Much of the success which has attended my feeble labors, in the missionary and Sabbath school cause, is to be attributed to her activity and zeal. In nearly every place where we have lived, she has been instrumental in organizing Dorcas societies, for the promotion of these and kindred enterprises. Many times when I have felt that my duties at home were so pressing that I must quit the work of itinerancy, she has urged me not to do so. She would bear the burden imposed on her by my absence a little longer. And during the last year, when her health was so extremely delicate as to demand my constant attention, she pressed me to go to my appointments. The Lord would provide, and she and the family would not suffer.

For five years her health has been gradually failing; the last three of which it has been extremely poor, and at times her sufferings have been indescribably great. Most of her sufferings have been occasioned by neuralgia. But the small pox threw her into a consumption, and hurried her rapidly to her end. She endured her sufferings, coupled with almost unparalleled bereavements, with great fortitude and resignation, often administering consolation to my own afflicted bosom. A desire to recover, for the comfort of her children and husband, animated her heart until within a short period of her decease. But when told there was little hope in her case, she at first seemed to be disappointed and dejected. But she immediately began to make arrangements for death. For most of the time she wished none but her nurse and myself to be with her. When asked about the state of her mind, she said, "It is not clear." "I do not feel as I wish." "But I trust in God." "I shall have the victory before I die." After this she spoke uniformly of "going home." The clouds gradually passed away from her spiritual horizon until the evening before her death. She then supposed the hour of her departure had come, and called her children to her bedside, gave them her parting blessing, and urged them to be good and be prepared to follow her. She also took her mother by the hand, and said, "Farewell, mother, but not forever." She then burst forth into loud shouting, which might have been heard for some distance. "Glory to God! glory! glory! Angels are come to take me home! Don't you see them? Glory to God! Why do you not all shout? Why do you weep? Victory! victory! I told you I should have it. Glory to God! I am not afraid to die. A sinner saved by grace! Oh be faithful. Tell the church to be faithful. I thank you all for your kindness to me. May God reward you. Oh strive to meet me in heaven." She then sunk into a sweet sleep, and continued until morning, disturbed only by occasional turns of distress. Through the forenoon of that day she suffered extremely, but prayed continually, "Come, Lord Jesus, take home thy weary child."

In the afternoon it was certain that her time of departure had arrived. She began to gasp for breath, which grew shorter and shorter, until the last. And then, without a struggle or a groan, or the movement of a muscle, she sweetly fell asleep in Christ.

A little before her death her mother, sitting by her side, involuntarily exclaimed, "Poor child, she is almost gone." But she immediately rebuked her, and said, "No, no. Rich child, she is perfectly conscious until the last breath, observing all that passed in the room, and the rapid advances death was making upon her. When her sight failed, she raised her hands to her eyes and said, 'Dark, dark.' I asked her if she could see. She replied, 'No.' Then said I, 'You are near the Port.' 'Yes,' she replied, 'Port of rest, Port of rest.' And after a slight pause added, 'Most,' and raised her emaciated hand in token of victory. These were her last words. And as the last died away upon her lips, the spirit departed.

Thus my dear companion left the stormy coast of life for the "Port of rest."

S. P. WILLIAMS.

HORSLEY, GIBBON, PRIESTLY.

Here is a triumvirate of a most antagonistic character: the Prelate, the Philosopher, the Heresiarch; in other words, the Orthodox Bishop, the Infidel, the semi-believer and Socinian; all giants in literature and in intellect. It may be interesting to know how these discordant materials worked when they came in contact with each other.

Dr. Priestly had published books in which he avowed and attempted to vindicate his materialism, philosophical necessity and Socinianism; and had even gone so far as to deny the inspiration of many passages in the New Testament. Bishop Horsley had directed his attention to them, and in his charges, and in some tracts which he published, "refuted this bold champion in so dexterous a manner, and with such unanswerable arguments, as to gain the respect and admiration of every friend of true Christianity." He had especially exposed the ignorance or dishonesty of Priestly in his appeal to the Fathers, who, he alleged, sustained him in his denial of the Divinity of our Lord. Horsley, who was an able Grecian, brought forward the same Fathers in the original language, and showed that, instead of impugning the doctrine, they sustained it. Gibbon, the great historian of the Roman empire, had detailed facts and advanced insinuations, which were considered unfavorable to Christianity; and he had also spoken of some portions of Scripture in such a manner as marked him as a Free-thinker, if not a downright unbeliever. Priestly published his book entitled, "The History of the Corruptions of Christianity," and sent Gibbon a copy, with a short note, containing a challenge to discuss the genuineness of Christianity, which Gibbon declined accepting. Here are some passages from their correspondence:

GIBBON TO PRIESTLY.

January 23, 1783.

"As a mark of your esteem, I should have accepted with pleasure your History of the Corruptions of Christianity. You have been careful to inform me, that it is intended, not as a gift, but as a challenge, and such a challenge, you must permit me to decline. The difference between us, (on the credibility of miracles) which you choose to suppose, and wish to argue, is a trite and ancient topic of controversy, and from the opinion which you entertain of yourself and me, it does not appear probable that our dispute would either edify or enlighten the public. That public will decide to whom the injudicious name of unbeliever more justly belongs;

to the historian who, without interposing his own sentiments, has delivered a simple narrative of authentic facts, or to the disputant; who professing to reject all natural proofs of the immortality of the soul, overthrows (by circumventing) the inspiration of the evangelists and apostles, and condemns the religion of every Christian nation, as a fable, less innocent, but not less absurd, than Mahomet's journey to the third heaven."

PRIESTLY TO HORSLEY.

February 3, 1783.

"It would have been impertinent in me, especially considering the object of my History, to have sent you a copy of it as a mark of my esteem or friendship. What I meant was to act the part of a fair and open adversary, and I am truly sorry you have declined the discussion I proposed. I do not well know what you mean by intimating, that I am a greater unbeliever than yourself; that I attack opinions that you never maintained, and maintain principles which you never denied. If you meant to assert that you are a believer in Christianity and meant to recommend it, I must say that your mode of writing has been ill adapted to gain your purpose. If there be any certain method of discovering a man's real object, yours has been to discredit Christianity in fact, while in words you represent yourself as a friend to it; a conduct which I scruple not to call highly unworthy and mean; an insult on the common sense of the Christian world. You have certainly been very far from confining yourself, as you pretend, to a simple narrative of authentic facts, without interposing your own sentiments. Had I not considered you in this light, and also as fairly open, by a strain of your writings, to such a challenge, I should not have called upon you as I have done."

GIBBON'S REPLY.

February 6, 1783.

"Sir: As I do not pretend to judge of the sentiments and intentions of another, I shall not inquire how far you are inclined to suffer or inflict martyrdom. It only becomes me to say, that the style and temper of your letter have satisfied me of the propriety of declining all further correspondence, whether public or private, with such an adversary."

The following passage from the auto-biography of Gibbon, shows that his great mind, however his heart may have been, fully discerned the victorious argument of Bishop Horsley, and the complete overthrow of his adversary. Other evidence might be given, if necessary, that the sceptical philosophers have perceived and acknowledged that, on the supposition of the truth of the Bible, the orthodox views of the system of religion contained in it are right and irrefragable.

"Dr. Priestly threw down his two gauntlets to Bishop Hurd and Mr. Gibbon. I declined the challenge in a letter, exhorting my opponent to enlighten the world with his philosophical discoveries, and to remember that the memory of his predecessor, Servetus, is now reduced to a single passage, which indicates the smaller circulation of the blood through the lungs, from and to the heart. Instead of listening to this friendly advice, the dauntless philosopher of Birmingham continued to fire away his double battery against those who believed too little, and those who believed too much. From my replies he had nothing to hope or fear; but his Socinian shield has repeatedly been pierced by the mighty spear of Horsley, and his trumpet of sedition may at length awaken the magistrates of a free country."

There is no occasion for fear or despondency when these literary Goliaths come out and challenge each other, or even though "they defy the armies of the God of Israel;" their controversies may serve to correct and chasten each other's aberrations and heresies. God will raise up helpers to meet and overthrow them; the result may be that "ardor shall be given to virtue and confidence to truth." Our holy religion is a "house built upon a rock." It has hitherto stood firm and unmoved, notwithstanding all the assaults of its adversaries and the "floods of ungodly men," and the rock on which it is founded, "like Mount Zion cannot be removed."

It is stated by Professor Norton, as a remarkable fact, that, taking all the writings of the enemies of Christianity together, one or another has admitted so many of its facts, that the authority of the New Testament may be fully established by their writings alone. They are indeed the "vipers that gnaw the file," and are their own worst enemies. LECTOR.

CATHOLICS IN NEW ENGLAND.

The Vicar General of Boston, in a letter published in the "Annals of the Propagation of the Faith," estimates the number of Catholics in his Diocese, which embraces Maine, New Hampshire, Vermont and Massachusetts, at about 130,000 souls, of whom from ten to twelve thousand are French Canadians. In Boston and the suburban towns and villages, he judges there are 35,000 Catholics. Anti republican and tyrannical, as well as anti-Christian as Popery everywhere and at all times, is the Vicar General uniformly speaks of the Boston Bishop as his "Lordship!" The following story of his, is as disgusting as it is false, and shows that all the superstitions and lying wonders of Spain and Italy would at once be re-enacted in New England, should Catholicism gain the ascendancy. The "Giborium" is a vessel in which the Priests keep the consecrated "wafers," called "hosts," or "sacramental victims," because they believe that the wafers, or consecrated bread, instantly become the real body of the living Christ, who was offered up as a sacrifice for the sins of the world. The writer is speaking of the destruction of the Charlestown Convent some years ago.

"In the middle of the tumult one of the fanatics had ascended on the altar. I mention it in horror—with sacrilegious hand, he seized the holy Ciborium, emptied the precious particles into his pocket, and, swelled with the satanic pride of Calvin, he went to an inn of Charlestown. Surrounded by a throng who were eagerly listening to his sacrilegious exploits, narrated in the presence of an Irish Catholic who listened with profound awe—the fanatic recognized the Irishman. Suddenly he drew from his pocket several hosts, and in a sneering tone, 'Here,' said he, exhibiting them, 'behold your God; what need you go any more to seek him in the church?' The Irishman was mute with horror. The sacrilegious man then felt himself seized with a call of nature; he went out. But a quarter of an hour—a half hour elapsed—he returned not. A vague fear seized on the bystanders; by a presentiment which they could not account for, they go out and open the privy. The sacrilegious man lay there dead—dead by the death Arius. 'I cannot state to you, reverend gentlemen,

the unutterable sentiment of terror which then seized upon this troop of Protestants. The Irishman soon rushed forward in his turn, and admitting in his heart the works of divine justice which so promptly smote the guilty, he cut the pocket containing the sacred particles, and leaving the other spectators weighed down by the panic which as it were chained them round the tainted corpse, he ran to the cathedral, where he tremblingly consigned to the Bishop the august deposit which he had just secured possession of."—Cong. Journal.

IT DOES ME GOOD TO CONVERSE WITH SINNERS.

I learn their excuses. They all have excuses. They never deny obligation, but all excuse themselves from present duty. And in conversing with them, I learn what these excuses are. In many cases I never could or should conjecture them. Each one has an excuse of his own, and I find it does me good to know it.

I learn the difficulties that tried many. They have erroneous views, or strong prejudices, or meet with seemingly insurmountable difficulties. It is good for me to know them. To labor for the conversion of a sinner without knowing his difficulties, is idle.

I learn the wretchedness of sin and the power of the devil. I never know the power of the devil until I converse with sinners; his power to deceive, his power to harden, his power to destroy.

It increases my anxiety for their conversion. For a sinner with whom I never converse, I have no special anxiety. But no sooner do I begin to probe his heart than I begin to feel for him; and the deeper I go the more I feel, the more I agonize for him in prayer, the more earnest am I in my labors and efforts to save him.

It enhances my gratitude for what God has done for my own soul. When I neglect conversing with sinners, I almost seem to forget that I have been converted myself. But the moment I commence this duty with them, I realize the wide difference in our moral condition, our views, feelings, and end. I was once as they are, perverse, stubborn, rebellious, and I exclaim, "Oh, to grace how great a debtor!" I prize more the influence of the Spirit. How feeble is man in his efforts to convert the wicked! I talk in vain. But there is one at hand mighty to overcome, the Holy Spirit. Oh, how precious!

It makes me contentedly remain on earth, and cheerfully endure the greatest privations. Here is a blessed work to be done, every day and every hour. Why be anxious to leave? Why concern myself under what circumstances I do it, whether in a palace or a hovel, on the land or the sea, in days of prosperity, or amid persecution and death?

Oh, it does me good to converse with sinners. It makes me a better man and a better Christian. I have done so little. I will do it more.—N. Y. Evangelist.

MISSIONS AND SLAVERY.

The religious papers published in the Southern States have a strange way of mixing up sacred and profane things, without seeming to see their incongruity. A recent number of the Christian Index, the organ of the Georgia Baptists, affords a good illustration. On one page it publishes the proceedings of the West Tennessee Baptist Association, held in September last, at which a report on Foreign Missions was presented, containing the following paragraph:

"But what shall our Committee say of China? Shall China be forgotten? Never! She now deservingly attracts more attention than any other missionary field. Her population is one-third of the world. She numbers not less than three hundred and fifty millions. They are not a savage, but a civilized people. Their Emperor has read the Bible, pronounced it the best book that was ever written, and recommended it to all his subjects. The light of divine truth may now be poured upon the Celestial Empire. The Convention, in the judgment of your Committee, should aid the cause in China. Let us feel for her, pray for her, and labor for her. What though she be on the opposite side of the globe? They are descendants of the same stock, children of the same father, and bound to the same destinies. They are our brethren, though sixteen thousand miles asunder from us, and though we have never seen them."

That is all very true—very good. It cheers one's heart to see the band of brotherhood recognized as existing between persons dwelling sixteen thousand miles asunder, who have never seen each other. But what shall we say of the following notice, which appears on the page opposite the one from which the above paragraph is taken?

"EXECUTOR'S SALE.—Will be sold at the late residence of Jesse Perkins, deceased, late of Greene County, on Wednesday, the first day of March next, the following property, viz:—

"Allen, about 30 years old; Clairborn, 25; Dick, 25; Anderson, 20; Asa, 15; Israel, 14; Harrison, 13; Nathan, 13; Sirena, 14; Adeline, 12; and Wesley, 10.

"Also, stock of hogs, stock of cattle, horses, corn, fodder, oats, plantation tools, &c."

ADVANCEMENT OF THE AGE.

A dozen years since, Dr. Dionysius Lardner proved, upon oath, by mathematical calculations, to a Committee to the House of Lords, that it was an absolute impossibility that a steamer could ever cross the Atlantic; the impossibility is now a matter of weekly occurrence. Ten years ago we paid eighteen pence for the postage of a letter in an envelope carried eighty miles; it is now carried 400 miles for one penny. Fifteen years ago, railway locomotives accomplished twenty miles an hour; they can now do seventy-five. We can go to China and back in less time than that, twenty years since it occupied to get to Calcutta. Who is now daring enough to assert that we are more than on the verge of our changes? Thirty years since we spent scores of millions of pounds sterling in a single year to bring the war to a successful termination; we are now proposing to spend about a couple of years' war expenditure in completing our system of railways. It must be completed, for the nation will it. Who dares to say, that by the time the Long Annuities expire, we shall not have "Consolidated £4 per centum railway annuities?" Fifteen years ago, railways were treated as mere private speculations; but the Government has already commenced the foundation for laying hands on them for the national benefit. Five years ago we had mere railway shares; we now have railway stock.—London Times.

EATABLES IN ITALY.

Roasted chestnuts are the potatoes of Italy. You see them cooked in every street; they are very good, and are brought to the tables of the great. Pumpkins, as large as a man can carry, are cut up into slices, and sold for a quarter of a farthing each. They have no beef, except the miserable flesh of the white ox, worn down to a skeleton with drawing their lumbering drays. The skinned lambs and kids hang up by dozens at the butchers' doors, no bigger than a cat. When brought to table in the form of chops, you may cover a single one with a half-crown piece. Fruit is cheap and delicious; grapes a penny a pound, apples and pears a farthing, and the most delightful oranges eight for a halfpenny. The living in Rome is more substantial than at Naples, though the meat is scarcely better. The bread is disagreeably sour, but it may be procured at the confectioners, made in the English way, at treble the cost. The number of small birds, sold in strings ready for the spit, chiefly larks, caught in the Campagna, is extraordinary; fowls may be bought at 5d. a piece. Turkeys are very abundant; you see them driven in flocks, like sheep in England, blocking up the street. They are very common food amongst the lower classes, who usually buy half a turkey; and I have frequently marked the dexterity and expedition with which the stall-keeper will split the turkey in two, for the convenience of purchasers. Young wild boars, hunted in the Campagna, with porcupines from the same district are considered great delicacies. The abundance of vegetables is quite surprising. Broccoli is a great article of food—very excellent and very cheap. All sorts are cooked in the street, whence you have them brought hot to your table. The natural richness of the soil is peculiarly favorable to the growth and perfection of vegetables. We had, in the middle of December, green peas and asparagus for dinner. Their pastry is excellent, and the water is the finest in the world.—Gardiner's Sights in Italy.

"BUT HE IS A GENTLEMAN."

How much misery, how much overwhelming sorrow and regret has this one short sentence caused in the world. How many heartless villains are there who move even in the first circles, and whose characters are known to be infamous, yet who hold up their heads for no other reason than because they are gentlemen—that is to say, they possess the exterior of gentlemen, a comely person, affable manners, and a good suit of clothes.

How few there are, especially among the young, who look beyond these accomplishments in forming their estimates of character. Let a man be ever so corrupt, let his private character be what it may, if he possesses these little external accomplishments it will not answer, under the present constitution of society, to censure him, for he is a gentleman.

That good old maxim of Pope, that "worth makes the man," is gone out of vogue, at least with a very large portion of society—or else a very different standard of worth has been set up, which is, to measure a man's worth by the quality of the clothes he wears, or the grace with which he bows. Thus it is no uncommon thing to see a man who can drink, gamble, swear, and commit any other species of vice, and still be a gentleman. If these men could be stripped of their false plumage—if their real characters could be exhibited in their naked deformity to the artless youth, there would be but little danger to be apprehended from them; but the cloud under which their baseness is concealed, renders them doubly dangerous associates for youth, for it enables them to gain confidence by their easy address, then lure to ruin. Every parent who has the good of his offspring at heart should not hesitate to expose the vipers, nor let the consideration, he is a gentleman, have any weight in restraining him from withdrawing his children from the influence and society of such men.

GIVING FOR LOST SOULS.

Some years ago a missionary meeting was held in Raistea, an island in the South Seas. One of the speakers, a native, alluded to the activity and zeal of different classes in employing all the means in their power to accomplish their objects; as the fisherman, for example, uses his nets, hooks, baits, canoes, &c. "And so," said he, "it is with those who love Christ. They will seek means to send His Gospel to other lands, that others may know Christ too. I have been looking for a name by which to call property given for this purpose; and I think it may be called, 'Property to seek out lost souls.' Are not the souls of those living in darkness lost souls? And is not this property the means by which they obtain the light of life? It is the thought of lost souls that animates good people in their labors. They do not collect property for themselves; it is for lost souls. We give property for every thing. If we want a canoe, we give property for it. If we want a net, we give property for it. And are not lost souls worth giving property for? Think of lost souls, and while it is called to-day."

And may not Christians in this enlightened country derive a hint from the foregoing exhortation? We give our money for almost everything which can minister to our comfort and convenience; and shall we not give with equal alacrity for lost souls? It is only in this way that we can imitate the example of our Savior. He gave himself for lost souls; and shall we refuse to devote our property to the same high and holy object?—Dayspring.

USES OF TRIAL.—When a founder has cast his bell he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it. So Christ does not, presently after he has converted a man, convey him to heaven, but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.

SELF RULE.—The most precious of all possessions is power over ourselves; power to withstand trial, to bear suffering, to front danger; power over pleasure and pain; power to follow our convictions, however resisted by menace and scorn; the power of calm reliance in scenes of darkness and storms.

"I have known," said Cicero, "many men by speaking; few by keeping silence; it is therefore more difficult to know how to be silent than how to speak." And there is a Spanish proverb to the same effect: "Any fool may babble, but it takes a wise man to hold his tongue."

No thief was ever so impudent as to steal in the face of the judge; Oh God, let me see myself as seen by thee, and I shall not dare to offend.

TO THE PREACHERS OF THE MAINE CONFERENCE.

Dear Brethren:—The following resolution was adopted at a meeting of the Preachers and Tent Masters at the Arrowsic Camp Meeting last fall. Resolved, That the Presiding Elders be requested to circulate among our people, petitions to the Legislature of Maine, for the passage of a law that will more fully protect us in our Camp Meetings.

In consultation with the form of a petition for a law that will be effective. You will perceive, brethren, that the subject should be immediately attended to, as the Legislature meets the second Wednesday in May. Let each preacher, in the form of petition from the paper, attach it to a sheet of paper, obtain all the signatures he can to it, and send it to Augusta, as soon as may be, addressed to the care of some member of the House or Senate, to be laid before the Legislature.

D. B. RANDALL, Secretary of Arrowsic Camp Meeting, Kents Hill, April 20th, 1848.

TO THE LEGISLATURE OF THE STATE OF MAINE.

The undersigned, citizens of the State, respectfully represent, that they are connected with a denomination of Christians who are accustomed from time to time to hold meetings in the open air, usually denominated Camp Meetings; that under the laws of the State as they now are, said meetings are frequently disturbed by the crying and selling, and committing other irregularities, and refusing to submit to wholesome restraints.

Your petitioners therefore request, that such additional enactments may be made as will effectually secure to them the privilege of worshipping God in such place and manner as their consciences dictate, without hindrance or molestation from others. We cordially concur in the above, John W. Oliver, R. T. Trail.

East Readfield, May 3d.

CELEBRATION OF JULY FOURTH.

To the Friends of Temperance throughout the United States.

FELLOW CITIZENS:—While we recall, with humble exultation in the results, your ready and very extensive response to the call of the Maine Temperance Society, we are encouraged to recommend a like appropriate commemoration of July 4th, the venerable birthday of our National Independence.

That day, with its interesting associations, realizations and glorious reminiscences, is one of the brightest in the annals of civil and religious liberty. While the thrones of the Old World are tottering to their fall, and nations reel in the delirium of anarchy, in this land of the adopted son, delivered from the oppression of monarchical, aristocratic and ecclesiastical distinctions, and intense commotions, we breathe the air and tread the soil of freedom, with none to molest or to make us afraid. Never, then, should this day pass without suitable observance; nor yet without a joyous and grateful recognition of that unseen hand which in the darkest hours of the Revolution interposed in our behalf, and gave to our country its lofty pre-eminence among the nations of the earth.

Let, then, this day be commemorated in a manner becoming an intelligent, a Christian and patriotic people. Not with powder and drunken excesses, by which the National Anniversary has been so long disgraced, and which, with the excitement and recklessness consequent upon inebriety, has been filled with demoralizing influences, and annually made such fearful sacrifices of human life, that the return of this season has rather been dreaded than desired. But let the friends of Religion and Temperance everywhere endeavor to redeem it from its past, and to make it a day of solemnity, of prayer, of devotion, of serious and abiding, by substituting such observances for previous abuses, as will not only revive the appropriate associations of the occasion, but also tend to perpetuate our invaluable national blessings. For this purpose we respectfully recommend that all timely arrangements for meetings be made as shall be found best adapted to the different cities, towns, villages and hamlets throughout the country; and as the nature of these arrangements can be best determined by those who possess the necessary local information, we will not further dwell upon them than to offer a few brief suggestions.

1. That it is not beneath the dignity of the wise, the great, the good and the influential, so to interest themselves in the subject as to give tone, character and usefulness, in their respective localities, to this, our only National Celebration.

the highest moral end and usefulness—will be more acceptable to the great mass of our respectable citizens, than the burning of powder, with its peril to human life, and the drunken gloriolations by which the day has been so often and so shamefully desecrated. Be true, then, to your principles, rally in your strength, and yours, with the Divine blessing, will be the signal honor of wiping this foul blot from our national escutcheon, and of giving a new impulse to our noble cause. Then may our country—the acknowledged leader in the Temperance enterprise, and foremost in the march of liberty—present an unsullied example to other nations, and have additional security that our inestimable civil and religious privileges will be transmitted unimpaired to future generations.

Nor can we doubt that the great Ruler of "the armies of heaven," who has fought against our enemies, and led us by a pillar of fire and cloud through dangers and discouragements to liberty and peace, will smile upon the scene, and continue to extend over us, as a people, the protection of his kind and ever watchful arm.

In behalf of the New York City Temperance Society, George Peck, President, William R. Williams, Thomas DeWitt, Thomas H. Skinner, Charles H. Read, Stephen H. Tyng, Theo. Frelinghuysen, Robt. M. Hartley, Luther Jackson, Committee.

In behalf of the American Temperance Union, John Marsh, Edward C. Delavan.

We cordially concur in the above, John W. Oliver, R. T. Trail.

REPORT ON PEACE—N. E. CONFERENCE.

Your Committee can but congratulate the Conference on the steady advance of those blessed principles of peace which have been set forth from year to year by the declarations and resolutions of successive Conferences.

We are now more than ever convinced of the unchristian character of War. The solemn funeral processions which are passing along our streets; the maimed, disfigured, and desolate beings who are now returning from the field of blood in a state of utter destitution, some of them groaning in despair, "Oh, that I had never killed a man!" the multiplied bereaved families in our land—lead us to the utter detestation of War! Nearly two hundred millions of dollars have been spent in War within twenty years, while the whole amount of 3,800 miles of rail road in about the same time is but twenty-two millions. How fearful is the expense of War! War knows no Sabbath. Most of the great battles of modern times have been fought on the Sabbath. How irregular is War.

Mr. Watson says concerning War, "An army of real Christians, fighting for Christ's cause, has never yet been seen. On such a spectacle the eye of the world never will fall. Wars and revolutions belong to another dispensation, to a very different administration of Almighty God, than that of the kingdom for whose coming we are taught to pray. With these as Christians we have nothing to do." Such are the views of your Committee.

We hereby submit the following resolutions: 1. Resolved, That we repeat the sentiments of last year on the subject of peace.

2. Resolved, That we will seek to use all legitimate moral means to extinguish the spirit of War in the Christian Church and the world.

C. S. MACCREADIE, Chairman.

TO THE FRIENDS OF LIBERTY THROUGHOUT THE UNITED STATES.

The undersigned, at a public meeting of citizens of Boston, held at Faneuil Hall on the 25th inst., in relation to the recent arrest, at Washington, of three men charged with assisting the escape of fugitive slaves, were authorized to collect money and employ counsel, for the purpose of defending those men, and of bringing before the Supreme Court of the United States, the question of the legality of slavery in the District of Columbia.

Our action in this matter can furnish no color of pretence to charge us with meddlesome interference. Whatever may be the case in the States, slavery in relation to the recent arrest, at Washington, of three men charged with assisting the escape of fugitive slaves, were authorized to collect money and employ counsel, for the purpose of defending those men, and of bringing before the Supreme Court of the United States, the question of the legality of slavery in the District of Columbia.

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WEDNESDAY, MAY 10, 1848.

EDITORIAL CORRESPONDENCE.

PITTSBURGH, MAY 1, 1848.

Brother Rand:—We left Boston on Tuesday morning. Most of the Delegates from the East had departed earlier; but two of them, B. Williams, (of Vermont Conference,) and Patten, (of Providence Conference,) joined us at the depot. Dr. Dixon, of course, was the prominent member of our little party. He arrived in the city on the Sunday evening preceding, too late to appear in any of our churches. As he could spend but Monday in Boston, the day was busily occupied in seeing the "sights." The Doctor's English blood soon well the ascent of not only Bunker's Hill, but of the lofty mountain itself, whether he was conducted at his own suggestion. The portraits of the renowned Old Puritan Governors in the capitol, afforded him much interest; the Puritan history seemed familiar to him as a favorite study. Br. Bradley, of the Senate, favored us with his courteous attention in the Legislative Chambers. The exterior of some of our churches, and especially the noble common school edifices—none for their simplicity, and the proudest monuments of our city—were objects of interest to him. In the evening a small Methodist party met the Doctor at the house of our excellent friend, Thomas Patten, Esq. Thus brief and hurried, his delay in our city afforded very slight opportunity for the courtesies of our people.

Dr. Dixon is an aged, venerable looking man; his head is gray, but his form is erect and vigorous. His countenance is expressive of a very benign and self-possessed mind; he is somewhat slow in utterance, but easy and familiar in conversation. There is something quite fatherly (if I may so say) in his tones and manner, and in his intercourse with him thus far, he has met well my idea of the good old English Christian gentleman.

ing, we found Dr. Bangs, and Messrs. Fletcher & John W. Hargers awaiting us. The night was spent at the hospitable home of Mr. F. Harper, where a number of English friends greeted the Doctor.

Dr. Dixon arrived at New York with the design of pursuing his route leisurely to Pittsburgh, and pausing a few days at Philadelphia, Baltimore, and Washington. The rest of our party left on Wednesday morning, and arrived at Baltimore the same evening. We resumed our route the next morning with a large addition of Delegates, chiefly of the Baltimore and New England Conferences. At Harpers' Ferry many others were added. We delayed for dinner at this noted place. I confess myself disappointed with its celebrated scenery, as I have nearly always been prepossessed by descriptions from books. Jefferson's Notes have given celebrity to Harpers' Ferry. In his day, when the locality was unmarred by the present confused mass of manufactories, depots, residences, &c., it appeared, doubtless, to much better advantage. Understand me not to say, that this famous scenery does not possess rare attractions, but that my anticipations were exaggerated. It is lofty, swelling, varied; but struck me not so strongly as some of the fine mountain scenery of New England.

I need not narrate our journey over the mountains; it will be long a vexatious recollection to many of us. But it is over, and we have one agreeable feeling about it, at least—thankfulness that it is over.

NOTES ON THE GENERAL CONFERENCE.

THE FIRST SESSION.

We arrived here on Saturday evening. The Delegates are nearly all present. The session commenced this morning in the Liberty Street Church, a spacious and simply elegant chapel. Bishop Hedding commenced the exercises at 9 o'clock, by reading the Scriptures, singing, and prayers by Bishops Waugh and Morris. After the reception of credentials, the Conference proceeded to the election of Secretaries.

Much interest prevailed respecting this election. Brethren seemed quite inexorably tenacious of their nominees; it seemed to be taken for granted that this burdensome service is worthy of profound ambition; we would as willingly be flattered daily with forty stripes as we, as to sit here four or six weeks under the pressure of this heavy honor. After several ballots, Br. J. M. Trimble, of Ohio Conference, was elected—a very competent officer. B. Jesse T. Peck, and J. Frazer, of Troy Conference, were elected Assistant Secretaries. The rest of the session was occupied in preparing rules for the proceedings.

An afternoon session was appointed, but I must close in haste for the mail. Yours, &c.

PITTSBURGH, MAY 2.

BISHOPS' ADDRESS.

The Bishops' usual address to the Conference was omitted at the opening of the present session; Bishop Hedding made some informal remarks instead of it. This omission is highly approved so far as we have learned. The Bishops' Address seems to have been introduced among us in imitation of the Message of the President of the United States; it is not of much antiquity among us—Bishop Asbury never, we believe, presented any written address to the Conference. No men in the church possess more fully the confidence of both people and preachers, than our present Episcopal officers; but there has always been an indisposition among us to have them commit themselves on subjects of public discussion. Their functions in the church are almost exclusively executive, and extend over such an extensive and diversified field, that they must inevitably be embarrassed when they are allowed openly to ally themselves with party or sectional movements. Should they only recommend measures respecting such movements, still such is the deference of the preachers for their opinions, that the discussions of the Conference would be embarrassingly restrained by such recommendations. In the present critical condition of the church, this precaution of the Bishops is considered a wise deference to the freedom of opinion in the Conference.

AN IMPORTANT COMMITTEE.

Our readers will perceive that a Committee on the State of the Church has been appointed. This is a novelty among us, but a most providential one, as we deem it here. The delegates were generally afflicted with apprehensions respecting the great "Southern questions" which must come before the Conference—not only on account of the principles involved, but particularly the manner of presenting these questions. It is designed that the above named Committee shall attend all questions relating to the M. E. Church, South—the Act of Division, the Property Question, the subject of Fraternization, &c. The Committee, it will be perceived, consists of two from each Annual Conference; it is the largest ever appointed by the General Conference. The liabilities of so large a number were fully considered, but it was deemed desirable to have in the Committee the fullest possible comparison of opinions.

The advantages of the new Committee are, that it will collect and tend to harmonize the opinions of the several delegations, and thus prepare for a reader agreement, when the subjects committed to its consideration shall be reported to the whole body; it will help the discussion of those subjects in Committee till they are matured, and thus prevent the publication by the reporters of the first opinions and first fervent language of the discussions. This will be a great and manifest advantage. Another advantage will be that all Southern questions, instead of engrossing the attention of the Conference as heretofore, will be displaced, for some time at least, and thus allow space for the more regular and permanent questions of the body, such as Missions, the Book Concern, Sunday Schools, &c., &c. We hope that incessant prayer will ascend from the whole church in behalf of this Committee. Its success is yet quite doubtful—it may be found impossible for it to harmonize. Its failure would spread dismay among us.

FATHER MITCHELL.

Father Mitchell, of Wisconsin, was introduced, and seated on the platform among the Bishops by Dr. Elliott. He is quite an interesting personage there; he is tall, venerable, and in aspect and the contour of his fine white beard resembles strongly John Quincy Adams. He is eighty-five years of age, and has been in the local ministry fifty-nine years. It may seem singular that a local preacher should be thus distinguished in the General Conference; but the eminent Christian character of the good old man, and the acquaintance which his long life has afforded him with most of the Western preachers will account for it. There is one fact in his history which gives a deeper interest to all other causes of attachment to him. He was many years ago a slaveholder in Virginia; he was decidedly anti-slavery; "Father Mitchell" was one of the many subjects of its anti-slavery influence. He joined Asbury and his colleague in opposing the patriarchal institution; he emancipated all his slaves, and to get rid of the pestiferous influence of the great sin, packed up his goods and emigrated. He and his liberated slaves leaped on to the soil of Ohio with shouts of praise to God for their deliverance. In these times such a man cannot but be remembered.

BUSINESS.

The Conference business proceeds, as our readers will perceive, with considerable despatch. No bad feeling has yet been elicited, and it is hoped the more important business of the session will be finished before the agitation expected will come on.

We passed by the day route from Boston to New York. On arriving at the latter place, in the even-

ing, we found Dr. Bangs, and Messrs. Fletcher & John W. Hargers awaiting us. The night was spent at the hospitable home of Mr. F. Harper, where a number of English friends greeted the Doctor. Dr. Dixon arrived at New York with the design of pursuing his route leisurely to Pittsburgh, and pausing a few days at Philadelphia, Baltimore, and Washington. The rest of our party left on Wednesday morning, and arrived at Baltimore the same evening. We resumed our route the next morning with a large addition of Delegates, chiefly of the Baltimore and New England Conferences. At Harpers' Ferry many others were added. We delayed for dinner at this noted place. I confess myself disappointed with its celebrated scenery, as I have nearly always been prepossessed by descriptions from books. Jefferson's Notes have given celebrity to Harpers' Ferry. In his day, when the locality was unmarred by the present confused mass of manufactories, depots, residences, &c., it appeared, doubtless, to much better advantage. Understand me not to say, that this famous scenery does not possess rare attractions, but that my anticipations were exaggerated. It is lofty, swelling, varied; but struck me not so strongly as some of the fine mountain scenery of New England.

GENERAL CONFERENCE.

We are greatly disappointed in not being able to give our readers, this week, two or three days of the regular proceedings of General Conference. Through some strange remissness or fatality in some quarter, we have not received a single copy of the Pittsburgh Daily Advocate since Monday week. We have received from Pittsburgh only the Editorial Correspondence, embracing some of the doings on Monday and Tuesday.

The proceedings of Wednesday we copy from the New York Evening Post:—

PITTSBURGH, MAY 3d.

After the reading of the journal and the usual preliminary proceedings, the Bishops presented a paper, asking the opinion of the Conference on several important disciplinary questions; among others, the propriety of enacting a law for the trial of a local preacher in his absence; and a decision of a question, how long is a certificate dismissing a member from one charge to another to be deemed valid?

Petitions and memorials were then presented from various quarters, and appropriately referred. A letter from the W. Y. Mission, complaining of the Southern division of the church for neglecting the Southern red men of the forest a missionary, and declaring their utter hostility to slavery, was presented and referred to the Committee on the State of the Church.

A number of petitions from persons living in slaveholding States, refusing to be recognized as members of the Southern organization, and complaining of the embarrassing situation in which they were placed by the action of the General Conference of 1844, were presented and read. Among them were memorials from Davis county, Kentucky; Pike, Lincoln, Montgomery and Warren counties, in the State of Missouri; from Batesville and other places in Arkansas; and from the extreme Northern part of that State, on the very borders of civilization. The memorialists eloquently declared the wrongs they had endured, having been forsaken by their beloved pastors, and are uniform in their expression of the sentiment that the division complained of was totally unnecessary, and brought about by the most glaring misrepresentations on the part of the leaders of the slaveholding section.

Dr. Dixon, the representative from the Wesleyan connection in Great Britain, was introduced, and addressed the Conference. He expressed his great happiness in being honored with the pleasing duty of bearing fraternal salutations from a great body of Christian men in his own country to a greater body of Christian men in ours. He adverted to the great courtesy and kindness with which he had been treated since his arrival; and alluding to the division of the Methodist family in the United States, declared as the sentiment of the body he represents and all Englishmen: "We are not of the party of slavery, but of the side of the emancipation of slaves." Our desire and prayer to God is—continued the speaker—that circumstances may arise by which it may be feasible and proper to free your country from the evils of slavery. The Dr. addressed was referred to a select committee to prepare an answer, and he was invited to take a seat with the body and to participate in the debates.

A communication from Dr. Pierce, representing himself as a delegate from the Church South, and as the bearer of fraternal salutations from the body, was read. It was referred to the Committee on the State of the Church.

ONE IMPORTANT QUESTION DECIDED!

We learn by the Philadelphia American and Gazette of Saturday, that "the Conference has rejected Mr. Pierce's offer of fraternal relations on the part of the Church South, but will receive communications about the settlement of difficulties—Yeas, 147; Nays, 9."

MODEL OF ANCIENT JERUSALEM.—This is an exhibition which is well worthy of patronage from all Christians, and which they may spend an hour in visiting with delight and improvement. "Here," in the words of the Boston Journal, "research and study, combining the present with the past, have presented to the gaze of Americans in the nineteenth century, a city which Europeans destroyed in Asia during the first." And when we recall the affecting associations clustering around this city, and see how distinctly it fixes Scripture facts on the understanding and memory, we consider it a high privilege to be permitted to see it. It is illustrated by an interesting lecture each afternoon and evening. Clergymen admitted free. The price of single admission is only 25 cents, and persons stating that they are Sabbath School Teachers can procure a season ticket at that price. Schools of more than fifty teachers and scholars, 10 cents each. These liberal arrangements should secure a very large patronage. It is at Amory Hall, and will remain till June 1.

SLATTER THE BALTIMORE SLAVE TRADER.—We wish to correct an error into which some of the Washington letter writers have fallen in relation to the above infamous slave dealer. It is stated that he is a "member of the M. E. Church." This is utterly false. We happen to know that he is heartily abominated and loathed by the Methodist community in Baltimore, and that his occupation has been denounced by the pulpits where he attends worship as "piracy." We are pained to witness the avidity with which such scandalous reports are caught up and circulated by a certain portion of the press. We particularly call the attention of the Boston Recorder and the Emancipator to the above.

METHODIST PREACHERS IN 1779.—In reading the memoirs of Rev. Jesse Lee, our attention was attracted to a portion of his Journal, which gives the weight of four Methodist preachers in 1779, which would exceed any half dozen to be found in any one of our Conferences at the present time. We give the extract in his own words, which are as follows:—"After we had finished our business at Conference, four of the largest preachers among us went to a friend's store and were weighed. My weight was 239 lbs., Seely Dunn's 252, Thomas Lown's 245, and Thomas P. Sergeant weighed 220; in all 979 lbs. A wonderful weight for four Methodist preachers, and all to travel on horseback."

THE FAST DAY.—Last Friday, the day set apart by the General Superintendents to be observed by the church generally as a day of fasting, humiliation and prayer, was observed in all the Methodist E. churches in this city and vicinity. In this city, at Liberty St. Church, Rev. Silas Comfort preached, and Bishop Hamline at Smithfield. In Allegheny, Bishop Morris preached at South Common Church, and Rev. E. H. Pilcher at Beaver Street. In Birmingham, Bishop Wroughton preached. The names of the occupants of the pulpits of the other churches we have not learned.

PITTSBURGH ADVOCATE.

Colonel Charles S. Todd, late Minister to Russia, is engaged in preparing a History, civil and military, of the Valley of the Ohio, including an account of the late war in the Western country, and also of the Valley with Mexico, in which the troops from the Ohio participated. Colonel Todd was an officer during the late war, and was at one period Inspector General of the United States Army.

News has been received from Rev. George Loomis, seaman's chaplain to Canton. He arrived safely, and in improved health, in one hundred and thirteen days' passage from New York.

PITTSBURGH CONFERENCE DELEGATES.—R. Hopkins, S. Elliott, W. Kenney, J. J. Swazey, C. Cooke, J. Drummond, J. Spencer, J. Monroe. Resolved—W. Hunter, S. E. Babcock.

The above completes the list of Delegates to the General Conference of 1848—in all one hundred and fifty-two members, from twenty-three Annual Conferences.

NEXT WEEK we hope to furnish our readers with the proceedings of the General Conference in detail.

Respectfully, A. STEVENS.

Foreign News.

ONE WEEK LATER FROM ENGLAND.

The Steamship Britannia, Capt. Lang, arrived at her wharf, on Sunday last, at about 11 1/2 o'clock. A. M., having sailed from Liverpool on the 22d. She brings seven days later intelligence.

No further public demonstration by the Chartists have taken place.

Commercial affairs in England remain about the same as on the sailing of the America.

The chief interest in the Parliamentary proceedings during the past week, is centered in the Crown and Government Security Bill, which was read a third time in the House of Lords, on Thursday. In the House of Commons it met with considerable opposition, directed chiefly against the retention of the words "open and advised speaking," in clause 3, as liable to be perverted into a means of limiting ordinary and fair discussion. Lord John Russell so far gave way as to consent that this new felony law shall be temporary only, its operation being limited to two years. With this exception, the measure retains all its original features.

Letters have been received from Penang, dated Feb. 5, relative to the British ship, General Wood, which there is too much reason to believe has foundered in the Chinese seas, with every soul belonging to her, amounting to 150.

The British Government continues to increase the military force in Ireland.

The warlike preparations in all parts of France are going on with unabated energy.

The prospects of the crops in England, Ireland, and Scotland are represented as promising, and the amount of grain in the field considerably larger than last year.

The cholera has made its appearance near Trebizond, on the Southern border of the Black Sea.

The steamers arriving daily at Folkestone from Bologne, continue to bring over great numbers of English families, who are leaving Paris in consequence of the apprehension of impending disturbances.

Mr. Robert Owen, the Socialist, is in communication with M. Louis Blanc, at Paris, on the organization of labor, and promises that, if his plans be adopted, all the workmen of France shall, in less than a month, be fully and profitably occupied.

The London Morning Chronicle, speculating on the present state of Europe says, "Not a week of peace can be counted on—not a day, not an hour."

The Chartists continue to hold meetings almost every night in the great manufacturing towns of England, notwithstanding their recent failure in London.

The British Queen, it is now said, will not visit Ireland before September.

Russian Poland is in a state of great alarm, in consequence of the measures taken by the Emperor to prevent the propagation of liberalism in his dominions.

The insurrection in Hesse Cassel is spreading, and frequent collisions taking place between the Government and the people.

IRELAND.—The accounts from Ireland partake much the same character as those last recorded.

Notwithstanding the vigorous determination of the Government to put a stop to the movements of the disaffected throughout the country, the preparations for rebellion still proceed. The people are everywhere arming with fire-arms and pikes, and going through the drill exercise.

POSTPONEMENT OF THE REBELLION.—The civil war, according to the indisputable authority of Mr. John Mitchell and Mr. South O'Brien, is unavoidably postponed to the end of the ensuing harvest, in order to provide, in the mean time, for an effective commensurate—Dublin Evening Mail.

SCOTLAND.—Some violent demonstrations had taken place among the Chartists at Aberdeen. Five hundred of them had procured arms from Birmingham; but as yet no disruption of the peace had taken place.

FRANCE.—In Paris, on Sunday last, an immense assemblage of the trades of Paris took place in the Champs de Mars. Some accounts estimate the number present at 150,000. The object was to decide in favor of the organization of labor, and against the Provisional Government. In the course of the day the members of the Provisional Government received troops for the protection of the ministers, and a collision was expected, but the whole passed off quietly. The real object of the demonstration was to overawe the Government, and to place Communism in a position of ascendancy.

The National Guard, however, were called out, and mustered to the number of some 200,000. The *Garde Mobile*, called into existence by the Provisional Government, were observed to be the most zealous in support of order. They were harangued by M. Lamartine from the top of the steps in front of the Hotel de Ville, and applauded with enthusiasm. The would-be disturbers of the peace were cowed.

Society in Paris was re-assured. Joy beamed in every countenance, and the reign of order was confirmed. Lamartine is firmly seated. His power is established; and there is little doubt he will hand over the Republic to the National Assembly as a consolidated reality.

A scheme having become known by which the Prince de Joinville was to be preferred a President of the Republic, a decree was forthwith issued, banishing the whole Orleans dynasty.

It is said that Lamartine has prepared an alliance offensive and defensive between the French and Swiss Republics.

Switzerland was thrown into great alarm on Tuesday morning by the beating of the *rappel*. The whole of the guard turned out, and continued patrolling and marching, or in position, until 10 o'clock, when they were dismissed. The cause of the alarm was information received by the Government, that the Hotel de Ville, the Treasury, and the bank were to be attacked by the Communists on Monday night. A partial attempt on the Hotel de Ville was said to have been made. Two guard houses were attacked, but the assailants were beaten off. An attempt to induce the workmen on the Strasbourg Railway to join them, was made by the Communists, but failed. Messieurs Blanqui and Cabet were said to have been arrested. Thirty millions of silver coin has been issued by the Republic.

Serious disorders have taken place at Toulouse, Auxerre, Troyes, Beauvais, Rheims, and other places. Much jealousy exists at the alleged dictation of Paris.

DENMARK AND SLESWIG.—Letters from Hamburg confirm the fact of the Danes having entered Schleswig to the number of 2,000 men. After the battle of the 4th inst., the Schleswig-Holstein troops re-assembled at Idstedt, near Schleswig. The Prince of Roes has retired to Hatten, with a great part of the Schleswig-Holstein army. There are 7,500 troops at Schleswig. On the 11th, four cannon and two Howitzers were sent from Prussia to Rensburg; and it is generally believed that one regiment and two battalions of infantry, and also two regiments of cavalry, would be immediately dispatched to that town. A proclamation has been addressed by the King of Denmark to the Sleswigers, announcing to them that his Majesty had arrived at Gravenstein, in order to prove to them that he was determined to maintain his right even to the last extremity.

ITALY.—Affairs in Italy are not quite so cheerful as might be wished, but in a political sense, are far from discouraging.

A portion of the Sardinian and Austrian troops have met, in which victory declared itself in favor of the former. The loss of life was great, and above

2,000 prisoners remained in the hands of the Italian army.

Whether Radetzky will be able to hold his ground must depend very much upon the extent to which the Government of Vienna can supply him with reinforcements. Present appearances indicate that he will receive but little material aid.

LOMBARDY.—Accounts of an important victory, gained by the Sardinian army under the King, at the bridge of Goito, on the Mincio, on the evening of the 8th, have arrived. The battle lasted two hours, after which the Austrians retreated in confusion towards Mantua, leaving a great number of killed, wounded, and prisoners, with four pieces of artillery.

AUSTRIA.—It was reported in Vienna on Sunday evening, that a courier had arrived from the seat of war in Italy, with intelligence of an important victory, said to have been gained by Radetzky.

RUSSIA.—Russia having withdrawn a portion of her troops from Circassia, the mountaineers are said to be preparing for a vigorous attack upon those that remain.

The Russian Government is adopting every possible measure of defence. The military reinforcement demanded by Prince Paskievitch has arrived, and set off for the frontiers. 100,000 are to follow, if necessity should require it. Warsaw is surrounded by patrols, but it presents more of the life of a carnival than of a scene of war. Every where strains of lively music resound, because the Poles expect their deliverance by Germany, and hope to secure it by remaining quiet to the end.

TREASURER'S REPORT OF THE PROVIDENCE CONFERENCE MISSIONARY SOCIETY.

NEW BEDFORD BRANCH.

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